

CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

serving
home
missions



75th
anniversary
1908-1983

A new logo for the Catholic Church Extension Society in Canada was approved at the annual meeting in 1981. It is a gold cross superimposed on a red maple leaf; a suitable symbol.

Extension's purpose is to impress our country symbolized by the maple leaf, with Christ, symbolized by the cross. All our publications will now fly this symbol.

The men behind the guns



BY ANNETTE WESTLEY

The story goes that the Catholic Church Extension Society of Canada was established in 1908 because of a "shanty" built on a lone prairie in the West.

It had three rooms. One was used for a kitchen, a coal bin and utilities; another for an office, library and bedroom; and the third, a combination for meals and receiving guests.

Who lived in this "shanty?"

It was the home of a cultured gentleman, a priest, who had left his worldly ambitions far behind.

Across the street stood another building. Once

white, it no longer had any claim to beauty. Only a modest cross, rising above roof level, continued to proclaim its origin as a church.

And then one day the priest wrote to Church Extension for help.

For the next several decades, building chapels and rectories became a top priority with the Society.

When I came to work for Church Extension in August, 1965, the then president, Msgr. J. A. McDonagh was regarded as "Extension." His popular column in the Catholic Register made him nationally known and admired. And to the missionary priests, Brothers and Sisters, Monsignor was a real "father." His visits to the missions and his generosity are remembered to this day.

For example, last May (1981) when I toured the Yukon missions, Father Joseph Plain, OMI, in Atkin (Whitehorse diocese) greeted me, saying, "I remember Msgr. McDonagh. When he was here he told me he would send me a Bible when he returned to Toronto. Here it is. He didn't forget."

In addition to the generous support given, Monsignor added a personal touch to his visits with missionaries.

At the office when he had visits from bishops and priests, they came not only to request funds but to enjoy a good laugh. Monsignor always had the heart and the gift to provide both.

As Church Extension grew, the mission needs
(Continued on page 8)



Bishop Robert Clune and Archbishop Paul Dumouchel, OMI, of Keewatin-Le Pas, visiting Brother St. Onze, OMI, and Father L. Lavigne, OMI, in Le Pas, Manitoba.

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June 5, 1982

A special supplement to The Catholic Register, The Catholic New Times, The Monitor, The Diocesan Review, The Catholic Times, The Casket, The New Freeman, The Prairie Messenger, The B.C. Catholic and The Western Catholic Reporter.

Looking back: an historical perspective

Monsignor J. A. McDonagh was President of Extension for 30 years and there are still people today who identify Msgr. McDonagh and Extension.

Msgr. J. G. Hanley, a former editor of The Catholic Register and a long time associate of Msgr. McDonagh, reviewed articles written by Msgr. McDonagh for the Extension Column and selected a few for reprinting.

These "reprints," properly dated to give an historical perspective to Extension, will appear from time to time in Extension publications during this 75th anniversary year. — Msgr. Roy Carey

BY MSGR. J. A. MCDONAGH

A SHORT CATECHISM OF EXTENSION

Reprinted from March 7, 1942

Now that the first issue of the new paper has been printed, we should know something about Extension, so we are appending a little catechism of this nation-wide movement which has done so much for Canada. When the bishops of a country and the populace at large are so interested in a movement, there must be several things that need explaining. So here we are.

What is EXTENSION?

It is a movement centred in a society at 67 Bond Street, Toronto, which aims at helping in the most effective way, the Church in Canada, wherever it needs it most, especially in the Canadian West.

Who started this movement?

Bishop Francis Clement Kelley of Oklahoma City.

When was it started?

In Canada, in 1908. In the United States in 1905.

Why do we call it a movement?

We call it a movement because it embraces every form of action done for the Home Missions in Canada.

Who were the past presidents?

1. Rt. Rev. Monsignor A. E. Burke, 1908-15
2. The Most Rev. Archbishop O'Donnell of Halifax, 1916-24.
3. Rt. Rev. Monsignor J. J. Blair, Vicar General of Winnipeg, 1924-41.

Who is the recently appointed president?

The Very Rev. J. A. McDonagh, 1941-

Where are the offices located?

They are located at 67 Bond Street, Toronto, where all communications and donations are handled.

What organizations form a part of this movement?

The Board of Directors of The Catholic Church Extension Society of Canada, embracing many members of the Hierarchy, prominent lay people and Religious. Also the Women's Auxiliary with its National Executive and Councils stretching across Canada.

How does the Women's Auxiliary help EXTENSION?

It makes direct donations, in the form of a yearly donation from each council.

It builds chapels.

It supplies needy Missions with everything needed for the work of the ministry, such as travelling kits for missionaries, linens, vestments, etc.

It sends bundles at Christmas.

It handles all sorts of gifts in kind for the poor missionaries and their charges in the West.

It does other things, too numerous to mention, for Missions.



Helping the children of the north learn their catechism has been one of the main works of Extension

Where are the councils?

There should be one, at least, in every town.

How many chapels are built through EXTENSION?

Between forty and fifty a year.

How much has been collected for Canadian Missions by EXTENSION?

Including all expenditures, about four million dollars or more.

Supporting missions

Has the Society Papal approval?

By the Rescript "Allata Nuper" it was made a pontifical society with a Cardinal Protector at Rome. The Holy Father reserves the appointment of the President to himself. The Most Reverend Chancellor has received many expressions of commendation from the reigning Pontiff.

What is the best way to leave money to the western missions?

To use the phrase, "I give, devise and bequeath to The Catholic Church Extension Society of Canada at 67 Bond Street, Toronto, the sum of _____ to be used for the purposes of the Society." . . .

What are the principal objects of the Society?

They are enumerated on this page, principally to

furnish priests and churches for the west by education and gift.

Amongst the interesting and distinguished visitors to our office recently was the Most Reverend Joseph Trocellier, O.M.I., Bishop of Adramitium, Co-adjutor of the great Vicariate of Mackenzie, comprising somewhere between 600,000 square miles and a million around the Arctic Circle. In the last Great War he was a French soldier, and was a prisoner in Germany for two years. He relates how the Germans retaliated against fancied wrongs by making the prisoners work under French fire near the front. He escaped once and got 21 days jail when caught. He told us that the Eskimos cook their food in summer but let freezing do the trick in winter. To listen to this apostle of the North, you realize that such things as seal and white whale were made in plenty to take care of those children of God who would live nowhere else but under the arctic skies. He told us how the Chief at McPherson had asked for the missionaries, and we hope that some of our readers could make it possible for him to build a mission over there and bring these people closer to God. We will make this appeal later.

The end of our financial year, February 28th, should show an improvement in some ways over the finances of last year. We pray that this will be the beginning of the extension of Extension. □

An urgent call for new apostles

Reprinted from October 11, 1952

It is time for a warning. The importance of the Home Missions in Canada cannot be underestimated. We have stated before that the work of the organized Missions, in this country itself, affects one million people. There is no room for personalities or economy talk here. Three great forces in this country must use every ounce of their power to save this million. They are: 1. the Missionary Bishops; 2. the Missionary Religious Orders; 3. the Mission Aid Societies. Chief amongst these latter are the Pontifical Society of the Propagation of the Faith and the Catholic Church Extension Society, which is also Pontifical.

So, it is time to re-assess the position of Extension in Canada. Pope Pius XII has called for the foundation and support of this Society in every diocese of Canada. The Hierarchy, unanimously, has blessed this work. The Catholic people of Canada, clerical and lay, have this past season given Extension the biggest year, financially, in its history. There has been no let-up in the drive that goes on week after week in the cause of the extension of the Kingdom of Christ in Canada.

In the United States, at the beginning, before it became established, the activity of the Church was identified with the name of the man and the group working with him. This was never true of Canada. The founders were the principal Archbishops in the presence of the Apostolic Delegate. Toronto was officially selected as the site of the head office because of its strategic position in regard to the poor areas. For a similar reason the Archbishop of Toronto was selected as Chancellor in perpetuo. Because of its place in the structure of the Church, the Society was placed under the Consistorial Congregation at Rome whose task it is to regulate the government of that visible structure, under the direction of the reigning Pope. Definitely, the words of our Holy Father were true when he referred to Extension in Canada as being "Founded by Our Illustrious Predecessor, Pius X."

In this year of Our Lord, 1952, the mind of the Holy Father is clear. He addressed a recent magnificent encyclical to the Bishops of the world about the Missions. You can see by reading it that he does not make a distinction, in general, but only in (continued on page 7)

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An appeal from the north

BY FATHER FRED MILLER, OMI

The Diocese of Labrador-Schefferville is one of eight northern dioceses in the process of change. The days of pioneering are giving way to a new kind of development within the Canadian Church.

Labrador is not, and has not for a long time, been the isolated and mysterious hinterland it used to be. Daily jet flights link it with Toronto, Montreal and St. John's, Newfoundland.

The plane which brought me from Montreal also brought in twenty-five students from Cardinal Newman High School in Scarborough, Ontario. The students were on an exchange visit with families of students from the Catholic high school here, who were on their own voyage of discovery in the south.

I was here to write about the Church of Labrador and Northern Quebec and where it fits into the picture of the Church of Canada today. Bishop Peter Sutton, the youthful 47-year-old head of this immense Diocese of 906,500 square kilometers, was there to meet me and to see that I got the goods.

Unsung heroes

In the bustling twin communities of Labrador City and Wabush with a combined population of 18,500, it would be easy to overlook the fact that all this wilderness holds only 52,483 people. More than a third of the Diocese is here! Of the total population, 19,727, are Catholics. About 2,100 of these are Indians.

To serve them there are 16 priests, 36 Sisters, 11 Brothers, 7 members of a secular institute and 2 lay missionaries. The priests are all Oblates of Mary Immaculate with the exception of one diocesan priest on loan from the Quebec Archdiocese. Twenty-three of the Sisters are Sisters of Notre-Dame du St-Rosaire. The rest are members of the Congregation of Notre-Dame, Ste-Famille de Bordeaux, St. Joseph of Peterborough and Sisters of Service. The Brothers are Oblates, Frères du Sacré-Coeur, and Sainte-Croix. The secular Institute is Oblates Missionaries de Marie Immaculée, a Canadian women's group founded in 1952. Four of the seven of them are missioned alone among the Inuit of Northern Quebec.

Among the 6,000 Inuit in this part of Canada only 100 are Catholics. The rest are mainly either Anglican or Moravian. The reasons for that statistic, which may surprise many, are mainly historical in nature as well as reflective of the enormous geographical and climatological barriers that confronted the tiny missionary band that were faced with the task of penetrating this then forbidding country. Where the Hudson Bay set up, they usually became Anglican. Where the Moravian Brethren settled, they followed suit. Where the Reveillon Frères established themselves, they became Catholic.

Few of the early missionary priests of this barren moonscape were Canadian. They were mostly European. They came mainly from Belgium, Holland and France. They came as young men. They came for life. That was many years ago. A number have since died. Some have retired. They made an enormous contribution to the development of their regions. It is a pity that, of the dozens who came and gave their lives for the north, perhaps none are memorialized in the minds of Canadians in the South.



Brother Wayne Jarvo, OMI, who works at Black Tickle, in Labrador, stands beside his ice-locked boat

Of the 16 priests working in the Diocese today only five Europeans remain: Kees Verspeek, Gilbert Levesque, Johannes Jacobs, Jules Dion, and Alexis Joveneau. Three of these are over 60. There will be no more.

Though they are the unsung heroes of the Canadian north, they were lionized at home. There the grip of the Canadian North on the imagination of the European is hard to exaggerate. On their infrequent visits to the home country they had a status comparable to movie stars. People crowded to see them. Most of their lives they were alone with the elements. Communication with the outside could be as infrequent as once a year. They might as well have been on the moon!

In the land where, for weeks the sun shone not at all, they brought the light of faith. And with this faith to strengthen them, they confronted their own demons and doubts. At home the people recognized them as men living on the frontiers of spiritual and physical capacities.

Movers and doers

But they were also movers and doers. And the north progressed. It was the Church with its bishops and priests who brought to the coast, where most of the people lived, the imagination and vision that opened up new possibilities for change and improvement. It was the Church's aggressive lobbying on behalf of the coastal people that got governments in Quebec and Ottawa moving on the political development of the coast. It was at their insistence that electricity and roads, hospitals,

communication and improved transportation came to the coast.

A new challenge

It was, predictably, the mining interests and the appetite for electrical power that made the first substantial opening up of the interior. Knob Lake held rich iron ore deposits and Canadian and American interests began to exploit them in the fifties. Father Marcel Champagne, 69, a Canadian Oblate still working in the diocese was given the responsibility of organizing the Church there where 7,000 men were abruptly transplanted.

In 1953, the Premier of Quebec, Maurice Duplessis, named the new mining town after the affable and energetic promoter of the north, the Bishop, Lionel Scheffer. Now, almost 30 years later, Schefferville is gearing down. But the twin towns of Labrador City and Wabush, 250 kilometers south, are still going strong.

The mining companies are not the only ones gearing down. Some Oblates are too! The English speaking Oblates in charge of Our Lady of Perpetual Help and Our Lady of the Assumption in Wabush have decided it is time for them to go. They have set the date for their departure at August 15th, 1982. It is this move, perhaps more than anything else, which has brought to the surface a challenge for the Canadian Church.

As far back as June 1970, the Oblate Indian-Eskimo Council, which consisted of the Oblate

(continued on page 7)

The Catholic Church
Extension Society
Of Canada



67 Bond Street
Toronto, Ontario
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Dear Msgr. Carey:

To Help Home Missions, I am pleased to enclose my gift for:

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A man of ice and fire

I enjoyed every trip I have taken to visit the missions but none so much as my trip through the Eastern Arctic with Father Cochard.

We met at Chesterfield Inlet on the north-west shore of Hudson Bay and separated many days later at Pond Inlet on Baffin Island.

We visited Rankin Inlet, Halls Beach, Igloolik, Frobisher Bay together. The trip was such a joy because travelling with Father Cochard, I got the feel of the north, of the missions, of the missionaries, of the people by a kind of osmosis from his presence. He is a remarkable loving and lovable man. People are not only better — but happier for having known him.

— Monsignor Roy Carey

BY FATHER FRED MILLER, OMI

I found him hidden away in an Oblate retreat house on a Laurentian hillside which overlooks the majestic sweep of the ice crusted St. Lawrence River, in the tiny village of Ste-Anne-de-la-Pocatiere. It was cold and bitter, but he greeted me with an enthusiasm and an energy that warmed me.

He is Julien-Marie Cochard, 75, veteran of 29 years in the far north, a pioneer who had belonged to a different world in another age, a world of enormous challenges in an age of gigantic faith.

He stands six feet tall, heavy set, athletic, blue eyes that sparkle with life, a full face on a stout neck mounted on broad shoulders, a face alive with expression, as easy to read as wind on water. His trim goatee gives him a sage appearance. He is like a vintage automobile that has never been allowed to rust, or a vintage wine that improves with age! "Ha! mon ami! You come to see me!"

His optimism and zest for life danced in those sparkling eyes. My coming, he made me understand, was a gift, a surprise, an opportunity! Aha! Someone had come to hear his story.

Two hearts

So full was he of that story that by the force of his exuberance, the limited English he possessed was able to carry the freight of his feelings, convey the fury of the Arctic storms, the darkness of the Arctic night, the playfulness of the aurora borealis that dance in the sky like marionettes on a string. It all came pouring out like a stream in the spring melt.

"I love maps," he told me as he showed me into his room. The walls were papered with them, a number of them depicting his native Brittany and France. A map of the Canadian north lay across his desk.

"French is not my language," he says. He speaks a language related to the Gaelic of Ireland and Scotland, yet peculiar to Brittany. "I learned French in school," he says. And he learned the language of the Inuit from them.

He speaks English reasonably well for one who seldom has an opportunity to use it. The hint of a Scottish accent can be traced back to his teacher, Alex Smith, a Hudson Bay Factor in the Arctic many years ago.

The history of the person before me is reflected on the walls of his modest room. A large color picture of a dog has a prominent place. "My best dog," he says with affection. One knows, of course, that in the Arctic of those days dogs were an absolute necessity, one's only means of transportation that



The native people of northern Canada rely extensively on the Catholic Church Extension Society not only for the Faith, but also for many other necessities

often meant the difference between surviving and perishing.

Across the room I notice a gallery of pictures of St. Therese of Lisieux. One of them shows her in her lay dress, her hair piled on top in a bun. He tells me she tried to make herself look older so that they might accept her in Carmel at the age of fifteen! Without doubt she is very close to his heart. Eagerly he tells me how she came to have the title of Patroness of the Missions, in particular by her part in the conversion of the Inuit; how an Oblate Brother sprinkled earth from her grave on the heads of the Inuit as they watched a magic lantern show put on by Father Turquetil. The next day two of them came for baptism. That was the beginning. Many conversions followed at St. Theresa's Mission, Eskimo Point. "I have visited Lisieux thirteen times," he says proudly. "I do not go back to France again," he added with a touch of sadness, "I am too tired now. I have too many visits to do when I visit (France). So I stay here and help the priests around here."

This room is his permanent home. He has gathered his life into it.

On a nail above his bed hangs the Oblate Cross he received on his Final Vow day in 1931. It is the sign of his life commitment. It says everything there is to say about his dedication to the evangelization of the poor, his surrender to Christ. His love for Mary. His fraternal Membership in a religious family of missionaries, fidelity to which he has pledged



Father Julien-Marie Cochard, OMI, left his home in Normandy to work in the Canadian north

himself till death. Beside his bed hangs a hand painting of two hearts — the Sacred Hearts of Jesus and Mary.

I asked him about the gallery of family pictures that cluster around a huge picture of Our Lady of the Cape. There is a large picture of his father in the dress of his military service. He was once a foreman of a winery and had authority over five men and drove two fine horses. But he took a job at the church as janitor and sacristan in order to help his wife with the children when there were five of them. There is a picture of his mother and a sister standing in the Roman doorway of their home in Guiclan. His grandmother, stooped under her years, smiles happily from the picture, framed by the rounded arch.

Fear not

When did he begin to think of being a priest, I asked him?

At nine years of age he served the Mass of a White Father. "I was looking at him," he recalled. "He was wearing white," and must have been a very commanding figure. "On his head he was wearing a red hat, with a rosary around his neck.

"After the Mass I was again looking at him. And he was looking at me. He told me, 'Do you want to come with me to Africa? But you have to go to Spain for seven or eight years before coming home, because you have to study.'"

But years later, when he really was a student for the priesthood, an Oblate priest by the name of Pierre Duchaussois, the author of a book about the Canadian north called *Mid Ice and Snow*, gave a lecture on the missions of Canada's far north. The talk awakened again the desire in Julien-Marie to be a missionary in a foreign land. That was how he came to join the Oblates and eventually to ask for and receive an obedience to the missions of the Canadian Arctic.

When, at last, he went to the Oblate Novitiate at Coigny, Normandy, he said to the Little Flower, "I want to be a missionary. Put me in the novitiate and keep me there!" He remembers the kind words of reassurance given him by his Novice Master: "Noli timere. Ego mitto te!" (Fear not. I am sending you!).

Underlying all and behind all the anticipation of adventure was an immensely serious love for God and for souls that needed to be expressed in robust and generous action. It was his desire to bring faith in Christ to the most remote people in the world, perhaps the last racial group to hear the Good News. That was the challenge and the call that impelled him to risk everything in going to a land so different from the tranquil agrarian life of home, to a land as harsh and unforgiving as anything on earth.

His first real assignment came in 1935, after only a year in the north learning the language. He was to go to Pond Inlet, the mission nearest the Pole. With him he was given as companions, Father Daniello and Brother Volant, like him, both natives of Brittany. Father Daniello had just arrived from overseas. But brother Volant was already a veteran of ten years.

Pond Inlet was a good place for Arctic hare. And Brother Volant was a good shot. He was also a good cook. The two priests knew almost nothing about either. He taught them to bake and to cook.

"Don't be afraid," Bishop Turquetil had told them, "You will have the Brother to help you." And they learned from him.

Together they managed a life in that cold country. For nine years he remained at the Pond Inlet mission.

In all his experience of the north, the hardest thing for him was living alone, without the companionship of a fellow Oblate priest or brother. In 1944, however, he was caught alone at Igloolik. He was waiting for the arrival of the supply boat in the brief summer season. The M. F. Therese, a stout little icebreaker of 200 tons, carried supplies to all the distant and widely separated northern posts. He watched and waited. October freeze up came and when the ice grew very thick he finally gave up hope of seeing her.

Heroic adjustments

Her failure to arrive had serious consequences, not the least of which was being cut off for another whole year without letters from home or even a word of news or encouragement from his bishop and fellow Oblates. The state of his stores were such that he had no alternative but to move in with the Inuit at a place called Abadja. There were 80 of them, all Catholics except for one woman who was later to become his convert.

He had no radio, so he had no news at all. But in March, 1945, he got a letter from the factor at Arctic Bay, Jimmy Bell, who was a friend. It took twenty days to come by dog team across the ice.

The letter told him two things, one bad, and the other good. The bad news was that the boat with his letters and supplies was at the bottom of the sea. The good news was that the allies had landed in Normandy on the 6th of June, 1944, and that France was free!

"I was the last one (in the world) to know the news!" he said.

Of his time alone at Igloolik he says, "I didn't starve because the natives were very, very good to me. They were bringing me caribou meat, hares. They brought me fish."

He had his own mission house. It was a shack he inherited from his predecessor, Father Bazin. He didn't have much wood to work with so he used sod as building material. For a roof he used the thick hide of the walrus. They had trouble one year he told me, because the dogs were starving and they ate the roof!

Every morning the Inuit came to his shack for Mass before going to the edge of the floe to hunt. Five oil lamps had to be lit each morning to make the temperature inside bearable.

Even as late as 1954 communications was still that poor that when his father died it was two weeks before he heard the news. His mother died in 1960. It was one week before he heard. Today you can pick up your phone in Toronto and dial direct to the priest at Igloolik. Weather permitting you can, on certain days, fly from Montreal to Frobisher Bay at the south end of Baffin Island and make connections the same day for Igloolik. The people even receive television transmissions by satellite! In only a few years the primitive culture of the igloo and the oil lamp has been crossed with satellites and telephones.

Inuit today are becoming educated in our universities because they started off being taught in English in schools in the north. Now some are studying to become medical doctors. Inuit, too,

have made heroic adjustments. But there has also been much damage.

One day two Inuit, lying sick on a sleigh drawn by 25 dogs, arrived in camp at Pond Inlet. They had barely had the strength to harness all the dogs in the camp at Kangmasuit in Navy Board Inlet, 80 miles away, to come as fast as was possible in those days, to say that everyone in their camp of 40 Inuit was ill. In fact, 20 were already dead!

Father Cochard and the Anglican priest Tom Daulby left right away to nurse them. The two priests shared the same igloo for two weeks and became lifetime friends. From that time on, "he was not calling me Father Cochard and I was not calling him Tom Daulby, but Iglookatti!" That means those who live in the same house: Igloo mates, so to speak.

The doctor was in Pangnertung. The Hudson Bay man at Pond Inlet transmitted wireless messages to him. From the description Father Cochard was able to give him, the doctor diagnosed a severe case of enterocolitis. His treatment was to tell them to leave the site of their present camp right away, give them all new clothes, new skins to make new clothes, fresh fish. They were to drink lots of tea with sugar, of which they had a good supply.

Father Cochard set out once again. Together he and the Anglican priest ministered to the sick, helped them cross the bay to Canada Point, and built them new igloos. After two weeks the Anglican priest returned to Pond Inlet. Father Cochard stayed on a while longer. Together they had saved eighteen lives.

His first trip back to Europe and his beloved Brittany came only after 13 long winters in the Arctic. It was love for Christ and for the Gospel that brought him there and enabled him to endure the hardships. But when he had to face it all over again after returning from his first trip home, he found it very hard. It was hard to exchange again the verdant fields of the Breton countryside with their sweet smell of the fields in summer, for the sterile cold of the featureless, icebound seas of the north. Human nature cried out against it.



Mass is celebrated throughout the vast areas of the frozen north, even in igloos

"I was fed up with the north," he admits. "I wanted to go back to an Oblate house in Canada or France." He wrote to his friend and Brother, Bishop Lacroix. The bishop sent a message telling him, "Take the first boat. You need a rest."

"I took the icebreaker MacLean to Quebec, a one-and-a-half month voyage." Already, before reaching Quebec, he was feeling better. He had some dental work done in Montreal, helped out in a few parishes and started thinking about going back.

"I was okay again. I went back to Eskimo Point." When he became Provincial, it became his responsibility to see that the men under his charge got out of the north once in a while lest they break under the strain, the oppressive loneliness, the interminable cold and privation.

Father Cochard retired from the north in 1963 after 29 years. For 10 of those years he was Provincial of the Oblates of the Hudson Bay missions. As delegate of the Oblates in 1947, he went to the Oblate General Chapter held every six years in Rome. He became Provincial in 1952 and in that capacity returned to Rome for General Chapters in 1953 and again in 1959.

I asked him about prayer. And from what has already been said, it should not surprise us to hear him say, "I think in the Hudson Bay mission it is quite easy to have the spirit of prayer . . . there is no car, no train, not much trouble; well it is very quiet, you know. I think the Oblates in the far north live like monks.

"I think they have a strong faith, thanks be to God. They have a firm belief that they work over all the world by their prayers and their lives." All very much in the spirit of their patroness, St. Therese, whose spirit is so much a part of Father Cochard.

Since he left the north Father Julien-Marie Cochard spent some years at the busy shrine of Our Lady at Cap-de-la-Madeleine, Quebec. Even more than St. Theresa, she is central to his spiritual life. In contrast to the north, at the Cap he was constantly in the midst of crowds of people, leading them in prayer and celebration. And he was surrounded by members of the Oblate family he loves so much.

Nor is he on the shelf at Ste.-Anne-de-la-Pocatiere. No, he is a much sought after father confessor. In fact, most of my second day of interview had to be relinquished to his clients.

And when I had taken my departure he was going away for a while to a secluded cabin in the woods, 12 miles away, perhaps to recapture something of the brooding Arctic silence that had become a part of him. Someone would drive him to the end of the road and he would walk the rest of the way, a considerable distance, on snowshoes. And then, into a cold cabin in the heart of winter. In a few hours he would be able to take off his coat, as it warmed up. Ah well, perhaps that is where the monk in him prayed best. He is not an ordinary man. Just more fortunate.

At breakfast that morning he ate heartily. A whole grapefruit, a raw onion. With his knife he sliced off a piece of something and offered it to me. I put it in my mouth and wondered at the unfamiliar taste of raw meat.

After my interview with him he found a memento of his years in the north; a long whip of leather, stripped from seal hide, which he once used to encourage the dogs that pulled his sleigh. His eyes twinkled and a boyish grin spread over his face. He took me into the long corridor outside his room, placed a crumpled paper on the floor, took a long walk, turned and snapped the whip. Crack! It exploded like a pistol shot. The crumpled paper leapt into the air, sliced in two! The north still lives in him. And so does the boy! □

No time to be lonesome

BY MSGR. ROY CAREY

Canada's newest highway, Dempster, connects Dawson City, Yukon with Inuvik, N.W.T. It crosses the Mackenzie River at Arctic Red River, N.W.T. Spring break-up interrupts traffic in May-June and freeze up between October-December.

Break up and freeze up isolate the villages for about two weeks 'til the ferry can cross — 'til the ice can be crossed.

Arctic Red River is 120 miles north of the Arctic Circle, 80 miles south of Inuvik, 36 miles east of Fort McPherson. The population is only 110 souls. Fort McPherson has a population of 800 but only 25 are Catholic. Inuvik with a population of 3,500 is a large settlement in northern terms.

Many died

Sister B. Matte, SGM of the Sisters of Charity of Montreal, has been the resident missionary at Arctic Red River since 1977. I asked Extension's beneficiaries to tell Extension benefactors something of their mission and their work.

Sister Matte wrote a long interesting letter which I want to share with you.

Brother Henri Grollier, OMI, established the mission in Arctic Red River in the summer of 1860.



Sister Blanche Matte, SGM, has worked in the missions 31 years

These were a nomadic people, constantly on the move in search of food. The missionary visited his people by canoe or dog team according to the season.

Life was hard. Many people died of starvation including Father Grollier. At the age of 38, when he lay dying he said, to his companion, "I think, if I could have mike and potatoes, I will live." Pneumonia hastened his death.

Once a year mail was received (and sent) by dog team from Fort Good Hope 220 miles south of Arctic Red River.

Fish is the stable diet for men and dogs. In October, 1929, Father Lecurps, when visiting his nets, fell into the water. Although pulled out immediately, he died of exposure.

This year the temperature ranged between 40 to 50 below celsius throughout January until mid February. On March 14, it was 42 below, March 15 it was 45 below but in the heat of the day it got up to 35 below.

No surprise, Sister's main expense is heating fuel

which has increased from 68 cents to \$2.02 a gallon since 1977. The 1981 fuel bill for the church and attached residence cost \$3,648.

The church and residence were built by Oblate Brothers with the help of native people, the latest in 1961. The Brothers, "the Builders of the North," are fewer and older now but they continue to give their gifts to the Church. Brother Auguste Josset, now 70 years old, comes each year from Inuvik to do major repairs and maintenance.

Every Sunday, Father Max Ruyant, OMI, of Inuvik comes the 80 miles for Mass.

Sister's work fills her days as she leads daily community prayer service, teaches catechism makes home visits, prepares adults and children for the Sacraments, prepares Sunday liturgies, etc.

There are only 10 jobs in Arctic Red River. To find work people have to go elsewhere, usually Inuvik.

Sister says that she has no time to be lonesome. To rest from her intellectual efforts she does much of the physical work around the chapel and residence. Presently she is renovating a large room under the chapel to have it warmer and more suitable for religious classes and community meetings. Two years ago a gallon of floor paint was \$18.75 a gallon. The same paint today costs her \$31.50.

Blessings on earth

In a small village people live like one family, knowing each other so well, feeling the joys and sorrows of one and all. Sister is part of the arctic Red River family.

For 31 years Church Extension benefactors have been Sister Matte's partners as she served the Church of the North so she concludes her letter, "Once again, many thanks to the generous benefactors of the Catholic Church Extension Society for their sacrifices of certain comfort, helping the Arctic Red River Mission to stay alive as well as the missionary.

"You can be assured that your caring for the missions gives you blessings on earth and a missionary's reward in Heaven." □

(Monsignor Roy Carey is president of Extension.)

Memories of Extension's founder

Msgr. A. P. Mahoney is one of the oldest and best known priests in Canada. For 36 years he was Rector of St. Peter's Seminary in London, Ontario. He had the title of Rector; the students also know he was the heart of the Seminary.

Now at 93 years of age, he likes to recall people and events. He was reminiscing about Extension with Sister Julia Moore, CSJ, a former Director. Sister persuaded him to put some thoughts on tape which has been transcribed below. —Msgr. Roy Carey

BY MSGR. A. P. MAHONEY

A Maritimer by the name of Francis Clement Kelly became a priest in the days when priests were needed in many dioceses in both Canada and the United States, and many came from the Maritimes where vocations were numerous. Francis Kelly was one of these.

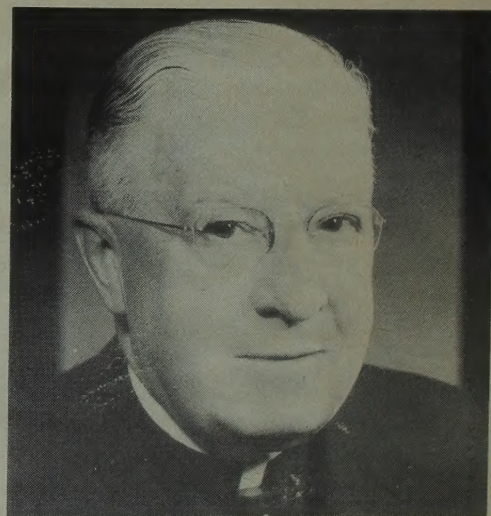
He joined the Archdiocese of Detroit, and was named to a parish of Lapeer, in Michigan. It was a country parish, and he soon found that he needed help. He gathered together a number of assistants, and these were sent out to the neighbouring districts

and came back to Lapeer after the Sunday weekend. The result of this was that a number of parishes developed out of the Lapeer experiment.

Father Francis Clement Kelly was a man with ideas far beyond what had been done in the Archdiocese of Detroit. He felt that something should be done for the American west where the Church was struggling and needed help. He went to Archbishop Quigley of Chicago and suggested to him that a society should be started called Extension, and that Chicago should be the headquarters, and he asked the Archbishop to accept the position of Chancellor of American Extension. The Archbishop acceded to his request, and Francis Clement Kelly set up offices in the city of Chicago, and began the Extension magazine to solicit funds and to publicize the effort.

After the Council of Quebec, Francis Clement Kelly, a Canadian priest, wanted to do something for Canada that he had already done for the United States with remarkable success. At the conclusion of the Council of Quebec, he took Archbishop McEvay and Father Kidd, later Bishop Kidd of London, who was his secretary, on a boat trip up the St. Lawrence and the Saguenay River, and on that trip he sold Archbishop McEvay of Toronto on accepting the Chancellor's position for Canadian Extension. So Extension started in Toronto, Canada as it had in Chicago for the American missions.

As far as my recollection goes, the first priest that was appointed, and I suppose it was by Archbishop McEvay, was Msgr. Burke. I think he was also a Maritimer. When the war broke out in 1914, Msgr. Burke became a chaplain in the Canadian army and went overseas, and he was succeeded as head of Canadian Extension by a Toronto priest, Father Thomas O'Donnell who afterwards became Bishop of Victoria and died Archbishop of Halifax. He was succeeded by a London priest, Father John J. Blair who in 1918 was permitted to go to Winnipeg at the request of Archbishop Sinnott because of his great need of priests. Bishop Fallon excardinated Father



Msgr. A. P. Mahoney remembers Extension's founder, Francis Clement Kelly.

Blair, and he went to Winnipeg. He became Monsignor Blair, head of Canadian Extension when Archbishop O'Donnell became Bishop of Victoria.

At Msgr. Blair's death, Msgr. McDonagh became the head of Church Extension. He was followed by Father Robert Clune, now Auxiliary Bishop of Toronto. And he, in turn, three years ago, was succeeded by Msgr. Roy Carey of the Diocese of Thunder Bay.

These recollections concerning the growth of both American and Canadian Extension started with the dream of one priest concerned about the missions, and he was a Canadian.

Francis Clement Kelly became the Archbishop of Tulsa, Oklahoma, and died there. But he left a wonderful heritage — the Extension Mission Society of the United States and Canada. □

An urgent call for new apostles

(continued from page 2)

species, between Home and Foreign Missions. It is remarkable that he identifies Catholic Action and the Catholic Press as designated agencies responsible for the Mission work, in this new instruction to the world, *Evangelii Praecones*.

Of Catholic Action, he says: "The same conditions which prevailed in the early days of the Church are still to be found in many areas which have been evangelized by the Missionaries; or at least their peoples suffer disadvantages which had to be left to a future generation to face and remedy.

Work to do

"For that reason" the Holy Father continues, "It is imperative that the laity should, in great numbers, enter the serried ranks of Catholic Action, and thus co-operate generously, earnestly and diligently with the Hierarchy in promoting the apostolate. The work of catechists is assuredly necessary; yet no less necessary is the industry and skill of those who out of pure charity are ready gratuitously to help the ministers of God in the performance of their duties. We, therefore, desire that there be everywhere erected, as far as possible, associations of Catholic men and women, and also of students, of workers, of artists, of athletes, and other clubs and sodalities, which are to be considered the auxiliaries of the missionaries. In the erection and constitution of these organizations, let character, virtue and zeal be preferred to numbers."

Then he turns to the duties of the Catholic Press, without which the Missions could scarcely survive. The Holy Father says, "An equally useful service is the dissemination of timely publications. It is scarcely necessary for us to dwell at length on this

point, for everyone knows how effectively newspapers, magazines and reviews can be employed either to present truth and virtue in their proper light and inculcate them deeply upon men, or to expose fallacies masquerading under the guise of truth, or to refute certain false opinions which are hostile to religion or which do great spiritual harm by distorted presentations of vexed social questions. Hence, we warmly commend those bishops who interest themselves in the widest possible distribution of printed works of this sort which have been carefully edited. Though much has already been done in this regard, much remains to be done."

The work of the Missions is one. It calls for unity. Home and foreign have the same cause. So we present the eminently readable conclusion the Holy Father drew to *Evangelii Praecones*. "With all the

more reason then, does the Catholic Church, most loving mother of all men, call on all her children to be zealous in helping those intrepid missionaries by their offerings, by prayer and by fostering missionary vocations. In motherly fashion, she compels them to wear the livery of tender compassion and to take part, if not in the actual apostolate, at least by zealous co-operation and not to allow the wish of the most loving Sacred Heart of Jesus to remain unrealized. Who 'came to seek and save that which was lost.' If they help in any way to bring the light and consolations of the Faith to one heart, let them understand that a divine force has thus been released, which will keep on growing in momentum through the ages. If they help even one candidate for the priesthood, they will fully share in all the future Masses, and all the fruits of sanctity and apostolic works that will be his." □



The dog sled, until very recently, was the chief means of transportation for priests in northern missions

An appeal from the north

(continued from page 3)

Bishop and Oblate Provincials of Canada, presented a study "On the Present and Future Situation of Canadian Missions and Missionary Areas." This study was requested by the Canadian Bishops.

It didn't happen

The 1970 study drew attention to the advancing age of the Oblate priests in the north, and made projections toward 1980. It showed an ever increasing population and a steadily decreasing number of priests to serve them; that on top of the fact that at the time a shortage was already seen to exist!

It concluded with a recommendation that Canadian priests, both diocesan and religious be recruited for the service of the native people. It said, "Among the Canadian clergy, diocesan and religious, are many priests who on a long or short term basis would accept the challenge of this type of home mission apostolate if they realized the urgency of the need." It continued, "a program of information and recruitment could be launched for the purpose of increasing and augmenting the ranks of missionaries to the native people." This did not happen.

It was an unspoken rule that the missions of the North and of the native people belonged to the Oblates. With some notable exceptions the Oblates were entrusted with the care of these missions. They were on the scene. And this has continued to be the situation. But there could never be any question of belonging by right. It was, rather, a trust.

Then the English-speaking Oblates of the St. Peter's Province, announced the date for the termination of their services at Labrador City and Wabush. It was not an ultimatum, nor was it an abandoning of the Diocese. It was, to begin with, the end of a six year contract entered into between

Bishop Sutton and the Oblates of St. Peter's Province in 1976.

To understand this, you have to know that the Oblates have a vision of their own place and purpose within the Church. The first priority of the Oblates is to go to the poorest and most abandoned wherever they are. In a Provincial Congress of St. Peter's Province held in February 1981, they studied their commitments against the background of this priority and in the light of a few hard facts such as the decrease in vocations, departures and deaths. They were forced to face reality. Though remote, the parishes and the parish facilities in Labrador and Wabush are comparable to anything that might be found in the large urban centres to the south. In the normal evolution of a diocese from a missionary to an established Church, this seemed to be the time and the place for a transition.

Bishop Sutton, being an Oblate himself, and having attended the Congress of February '81, understood. Since Labrador was part of the civil jurisdiction of Newfoundland he turned then to the bishops of the Island, and, in a spirit of brotherhood with them, formally presented his need. But they, too, were suffering from a shortage of priests and could not respond, at least not immediately.

A strange anomaly

It was then Bishop Sutton canvassed the Bishops of Ontario and the Maritimes, and, in the spirit of the 1970 study by the Oblate Indian-Eskimo Council, invited their help in recruiting clergy for the mining centres. The Bishop of Peterborough, Most Rev. James Doyle, responded in the affirmative. Six of his diocesan priests volunteered to come. Two will be accepted. They will form a team with Father Saleiro of Toronto.

Bishop Peter noted a strange anomaly for 1982, that across the north — not only in his diocese — there are very few Canadian-born Oblates. They are traditionally and they are still a European clergy. They have done great work that deserves to be recognized. But they would be the first to admit that time has brought irreversible changes to the north which has already entered a new age. There are no

more dog teams. They have been replaced by skidoos. The remotest missions have telephones to connect them immediately to the outside world. The romantic images of the past have faded.

"What we need is a new language that will express the new realities," says Bishop Sutton. "We are no longer the Church of the Oblates or of any other religious group. We must be, we are, a part of the Canadian Church. The Canadian Church must come to think of us as the Canadian Home Missions, a Canadian responsibility."

The Superior General of the Oblates, Father Fernand Jetté, in a talk given to a Congress of the Labrador-Schefferville Diocese at Cap-de-la-Madeleine, Quebec, on January 5th of this year, reaffirmed the commitment of the Oblates to the native peoples of the Canadian north. But he added, "Concerning the better organized parishes in the larger centres, I say that more and more, in agreement with the Bishops and according to circumstances, we must strive to entrust these parishes to diocesan priests, so that as Oblates, we might be in a position to devote ourselves totally to the Indians and the Inuit. Our charism demands this, and it is a means of diversifying the clergy for the well-being of the local church."

(Father Fred Miller, OMI, is assistant editor of Oblate Missions magazine.)



The artist of the North, Bernard Brown, painted this picture of the building of an igloo.

The men behind the guns

(continued from page 1)

increased in numbers and costs. The expansion called for up-dating the missionaries' means of travel from dog sleds and canoes to boats and planes. For example, in July 1966, a request from Bishop Fergus O'Grady, OMI, of Prince George, B.C., for \$4,000 towards a plane received an immediate response from Extension.

When governments built new roads, making isolated areas more accessible, cars and pick-up trucks were financed to help priests reach more remote missions.

Church Extension had long passed its 50th birthday as the '60s drew to a close. In the meantime decades of wear and tear from the cold winters and hot summers had taken their toll of chapels and rectories.

To replace them with new buildings required tremendous revenues which few mission parishes were able to make even a small contribution. Repairs and renovations were done wherever it was

possible while the dilapidated and unsafe structures were replaced mostly with the help of volunteer labor, bringing down the cost to a minimum.

In 1971, Msgr. McDonagh, at 81, retired to make way for a new president. Bishop (then Father) Robert B. Clune was appointed. But before accepting the honor, the pastor of St. Wilfrid's parish in Downsview (Toronto), pointed out his limitations. "I'm not much at fund raising; I have difficulty in travelling on planes because of motion sickness and besides, St. Wilfrid's needs me." He had just built a new church in a new parish and in a new area.

But Most Rev. Philip Pocock, then Archbishop of Toronto, rejected his pleas and stressed the qualities which led him to say, "I know you will make a good successor."

Resigned to his new missionary work, the new president came in as 'the man behind the guns'. "There is nothing worse," he said on taking office, "than to be left out on the firing line without any supporting troops. I would like the priests in Canadian missions to feel that we are concerned about them and are looking for ways and means to help them."

And help them he did. Setting out to tour missions, he began with the West Coast. Since

Prince George was on the agenda, he was forewarned to expect a ride in the 'Extension' plane. In spite of his motion sickness, that didn't deter his enthusiasm. He wanted to see first hand how the Society can be of service to missionaries. He, like Msgr. McDonagh, believed in that personal contact.

One of the many innovations he introduced was application forms for requesting funds. Previously appeals were received at random. Now two-page questionnaire sheets are sent annually to each missionary bishop who distributes them among his co-workers to make their financial needs known.

Then the forms are returned to the bishop for his approval and when completed, are sent back to Extension. As a result, not only information on each mission is on hand but the Society and each bishop have better knowledge of the needs and their priorities as well. Also recorded is the total funds allocated to each diocese.

A new investment

Through this procedure it became evident that the time had come to change priorities. As the late Bishop of Thunder Bay, Most Rev. Norman Gallagher wrote to the president, "I am convinced that we have to cut down to a minimum our brick and mortar investment. What we can invest in people, I feel, should be encouraged."

Priorities were then focussed on people — missionaries who were in need of financial assistance for their evangelization programs, and the Extension benefactors who provided those funds.

Every donor received a personal "thank you" letter. For hours on end Bishop Clune was on the dictaphone machine expressing his and the missionaries' gratitude to the generous 'partners of missions'. When the process had to be speeded up by automation, he always found time to write a personal note on almost each letter he signed.

Another great program initiated is the low interest plan. Priests, with the bishop's approval, apply and receive a loan from Church Extension at three per cent interest. This is for building and renovating churches and rectories.

It's no secret that Bishop Clune was happy to accept his appointment as an Auxiliary in the Archdiocese of Toronto in June 1979. When leaving Extension he said, "I have almost forgotten how to baptize and perform other ministries for which I had been ordained."

Perhaps not so happy was the in-coming president, Father, now Msgr. Roy A. Carey. On his welcoming day in the office, he said, "I thought it was going to be for only two years, now I find out it's for five."

But as a former missionary in northern Ontario (Thunder Bay diocese), Msgr. Carey is enjoying his third year as president. Admittedly, he had some advantages over the out-going president, such as no travel problems because of motion sickness. And unlike most of us, procrastination is not his problem, especially in meeting deadlines for his Home Mission column.

Msgr. Carey is very conscious of publicity and personal communication. He has criss-crossed the nation several times touring missions. His outgoing personality and his generosity in supporting missionary needs has earned him great praise from all who have met him, and if I may add, from the office staff as well.

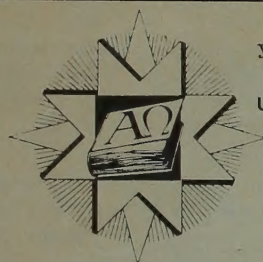
Under Msgr. Carey's direction, the Catholic Church Extension is continuing to progress, as in the past. This, too, has been and will continue to be reported in the published annual financial statements.

In celebrating its 75th Anniversary, the Catholic Church Extension Society of Canada proudly salutes all the kind benefactors for their generous support to Home Missions. Only with this ongoing assistance can the Society continue to help missionaries who are building the Kingdom of God. □

(Annette Westley is on the Extension staff.)



Father Harold Conway, Bishop Peter Sutton, OMI, Sister Martha Groetten, Sister Rose Arsenaault, a visitor, and Msgr. Roy Carey in Happy Valley, the Diocese of Labrador.



УКРАЇНСЬКИЙ КАТОЛИЦЬКИЙ ОСЕРЕДОК РЕЛІГІЙНОГО НАВЧАННЯ

UKRAINIAN CATHOLIC RELIGIOUS EDUCATION ASSOCIATION

April 22, 1982

Dear Msgr. Carey,

Again I wish to thank you and the members of the Church Extension Society of Canada for contributing \$15,000.00 dollars to the Office of Religious Education (Toronto Eparchy) for use in the printing of the Grades 1, 2 and 3 in Ukrainian of this Series. The total bill was more in the vicinity of \$42,000.00 and the Knights of Columbus (Sheptytsky) Council and several Bishops were able to help cover the outstanding deficit.

We are happy to announce that this Catechetical Series is in use in all the Ukrainian Catholic Eparchies in both Canada and the U.S.A. The catechists are now able to choose a language programme which is suitable to their children and both parents and children are delighted with the Ukrainian and English version of the "GOD WITH US" Series.

Our Association is formed and we have been fortunate to have four meetings. The meetings have been productive since this is the first time that all the Eparchial Directors of Religious Education have had the opportunity to discuss common areas of concern and have set up the mechanics for continued discussion and sharing of resource materials. However, we do find that the vast territories which separate us present obstacles to our meetings (travel is so costly) as well as the fact that there is a grave shortage of catechists involved in each Office.

Further catechist meetings are scheduled by the Toronto Office of Religious Education to provide formation for future catechists. A unique programme by the St. Demetrius Ukrainian Catholic Women's League (CWL) is to train members to become catechists and resource people regarding the "GOD WITH US" Series. Sr. Martha, a Basilian Sister from the Office of Religious Education, is invited to present this three day Workshop in mid-May.

In gratitude for the help extended to us by the Church Extension Society I am enclosing copies of the Ukrainian Catechism Grades 1, 2 and 3 as well as a dedicated copy of the GUARDIAN ANGEL CHILDREN'S PRAYER BOOK.

I continue to remember you and the Benefactors of the Church Extension Society in my prayers.

Sincerely yours in the Risen Lord,

Fr. T. Lozynsky

Fr. T. Lozynsky
Director, Toronto Office of Religious Education
Co-ordinator, Ukrainian Catholic Religious Education Association